

3, No 3 • \$2

/July 1982

WINGS, Sri Gurudev

SEVERE, Sri Swami Sivananda

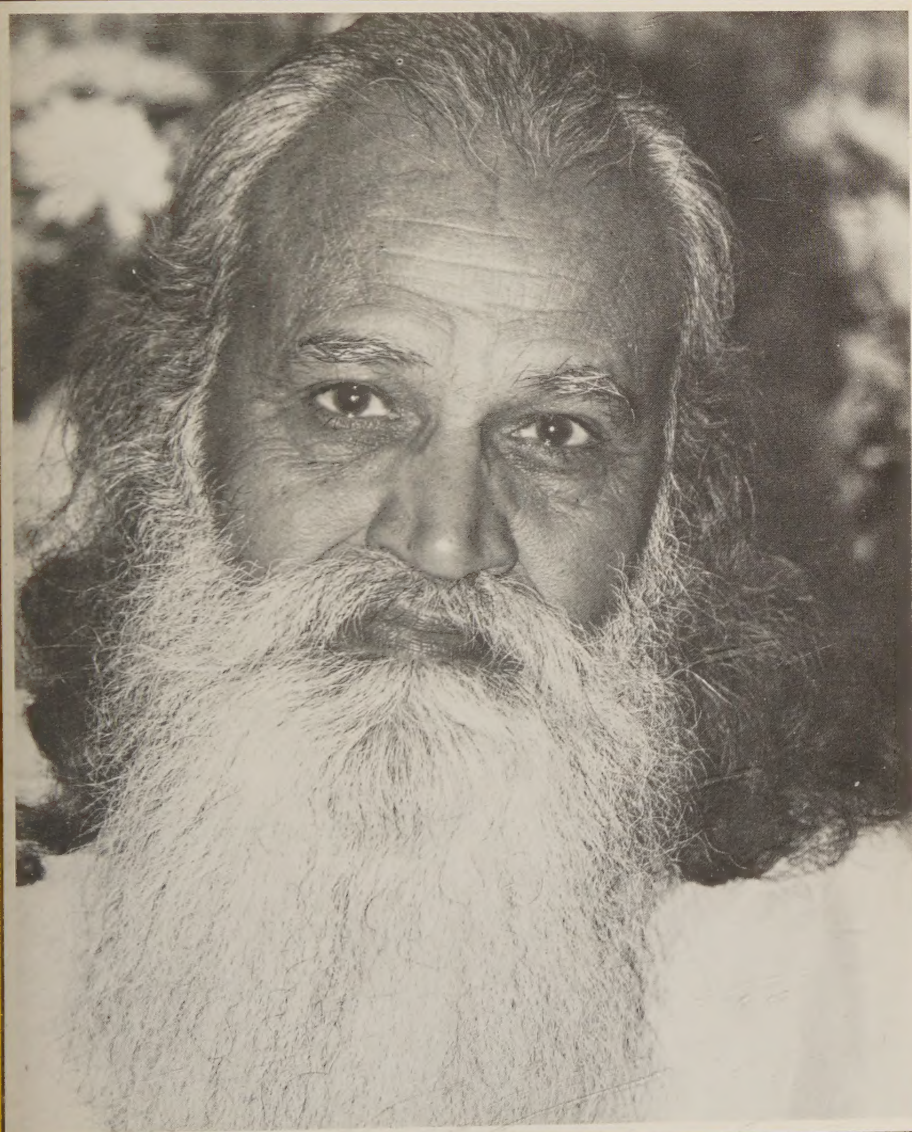
JS: An Interview with the Architect

LOTUS Architecture:
The plans are ready to go!



Integral Yoga

The Teachings of Swami Satchidananda



UPCOMING EVENTS WITH SRI GURUDEV
JUNE - NOVEMBER 1982

JUNE

12 - 17	BUCKINGHAM, VA.	
17 - 19	NEW YORK CITY, NY.	7th International Congress, Himalayan Institute. (LOTUS Benefit Dinner on the 18th)
24 - 27	POMFRET CENTER, CT.	Annual 10-day Yoga Retreat at Satchidananda Ashram, CT

JULY

1	BUCKINGHAM, VA.	LOTUS Foundation-Laying Cer
3	" " " "	Guru Poornima Celebration
9 - 12	POMFRET CENTER, CT.	Guru Poornima Celebration & Teacher Training

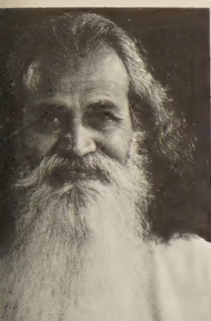
SEPTEMBER

5 - 12	ZINAL SWITZERLAND	Annual European Union of National Yoga Federations Conference
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NOVEMBER

AUSTRALIA	Tentatively scheduled: Tour of Australian IYI's & Yoga Retreat at Ontos Yogaville.
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*Please check with Satchidananda Ashram, VA. for schedule changes.



Integral Yoga®

The Teachings of Swami Satchidananda

Vol 13, No 3 June/July 1982

LOTUS Architecture:

SPECIAL FEATURES

- | | | |
|--------------------------------|-------|--|
| <i>Sri Swami Satchidananda</i> | 4 | TWO WINGS. They go together to get the Goal. |
| <i>Sri Swami Sivananda</i> | 7 | PERSEVERE. Don't stop in the middle of a job. |
| <i>Cardinal Konig</i> | 10 | WORDS OF THANKSGIVING. |
| <i>Jagadish McCabe</i> | 11 | LOTUS: THE PLANS ARE READY TO GO!
An interview with the architect.
Drawings: |
| | 11 | LOTUS |
| | 14 | Reception Plaza Perspective |
| | 15 | Reception Building Floor Plan |
| | 15 | Reception Building South Elevation |
| | 16-17 | Cross Section |
| | 17 | Typical Altar |
| | 18 | LOTUS Floor Plan |
| | 18 | LOTUS South Elevation |
| | 19 | Library Floor Plan |
| | 19 | Library Entry Perspective |
| | 20 | Photograph of LOTUS Model |

DEPARTMENTS

- | | | |
|---------------------|----|--|
| | 2 | LETTERS. |
| <i>I.Y. School</i> | 8 | CHILDREN'S CORNER. Love Is? |
| <i>Jnanam Thill</i> | 23 | DAY-BY-DAY WITH SRI GURUDEV.
The Whole World Is Home - II |

Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

The Ashrams in Pomfret Center, CT, and Buckingham, VA, have national audio-video and book publishing and distribution services, and offer a wide range of guest and residence programs. The Integral Yoga School for children is located on the Ashram grounds in Virginia; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in Connecticut and in New York City.

For more information, to arrange for a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the back cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



I want to thank you, Gurudev, for the Love and Light you have brought to my life.

This past December marked the fourth anniversary of my first Hatha Yoga class at the New York IYI. The daily practices, the loving and warm presence of you, your presence in my dreams giving me specific lessons, and your personal and immediate presence in my life this year have all been wonderful blessings to me. The greatest blessing has been expressed on a practical level. I have found your teachings to be incredibly effective tools with which to deal with even the most difficult daily problem and even with the most difficult relationships and friendships of a more compelling nature.

One year ago, I was experiencing severe personal problems. When I spoke with you on the phone about this, your wisdom, kindness, and tough talk helped me to put the anger and self-pity behind me and get back to living my life.

I hope you never get tired of hearing me say "thanks for your help, Gurudev". I'll probably be saying it regularly for the rest of my life.

-S.S., New York

We found ourselves thinking strongly of you today, January 1. We had bought a Bible as a Christmas gift for our daughter and we decided to read aloud from it as a special way of welcoming in the New Year. At the end of the year, in the New Year, we read from Revelation

Chapter 21, verse 5. God said,
Behold I make all things new."

There are passages in Chapter 21 and 22 referring to the number 12 in the architecture of the city and the temple of God. It reminded us of the petals of the LOTUS. Chapter 2, verse 2 speaks of the tree of life with 12 fruits "and the leaves of the tree were for the healing of the nations." That sounded very ecumenical. And it all made us think of you and what you stand for. We love you.

-N.C., New York, NY.

You are pink and gold
in the dawn light
filtering through the
mists of maya.

You are Peace
in the eventide
singing from the fields
and silent river.

You are the Embrace
of tree friends,
strong and tall
comforting my longing heart
Lonely, Lonely, Lonely
Only for God.

You are the Echo
of the whispers of my soul
Bouncing against empty
canyon walls
calling me always
to the Highest Goal.
You are the Light of Lights.

May in my Heart Beloved
and thank you for
keeping me always
in your own.

-S.C., Buckingham, VA. □

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Jnanam Thill

Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Buckingham, Virginia during the summer and Santa Barbara, California during the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.

Two Wings

Sri Swami Satchidananda

Yoga means to control the mind, to master the mind. Patanjali's Yoga sutras begin by saying, "Control of thoughts is Yoga." Even the ideal disciple, Arjuna, said to Lord Krishna in the Bhagavad Gita, "My mind is verily restless, turbulent and obstinate. I deem it as hard to control as the wind."

Lord Krishna gives a very helpful point: "By practice and non-attachment the mind can be controlled." (VI, 35). This very same clue is given by Patanjali in his Sutras.

"Practice" means continuous practice. It's not that you practice one day a week or five minutes in the morning and evening while the rest of the time you do whatever you want. No. The aim must be kept in front of you always. Otherwise it's like being in a boat and holding the rudder for ten minutes then leaving it uncontrolled the rest of the time. You'll never reach the shore that way.

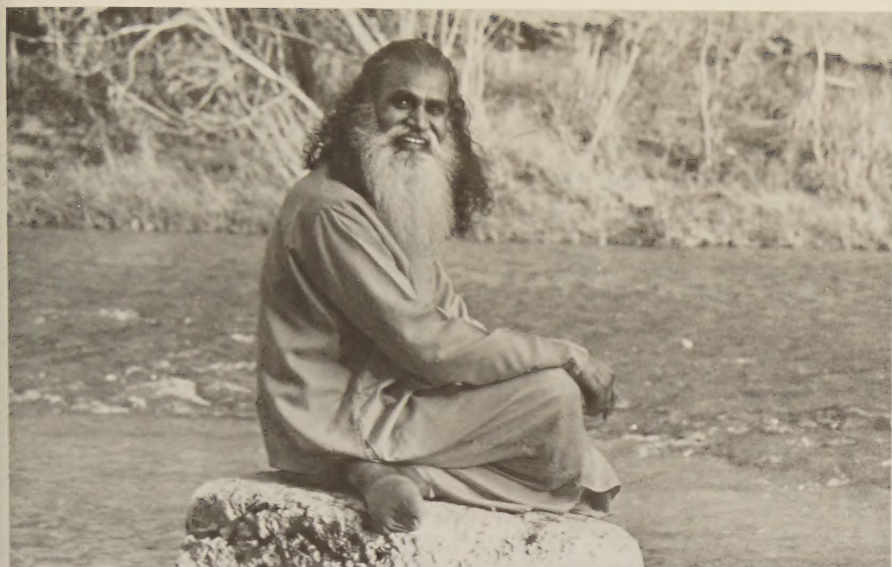
What is the most important thing about sailing a ship? The navigation. You can't say, "Oh I'm just a few degrees

off; it doesn't matter." Where will you end up that way? You may say you're only a few degrees off, but at the end the distance is really great.

That is why constant attention, awareness, and vigilance are necessary. Somebody must be holding the wheel, watching the compass. If by any chance you get caught by the wind, then you must correct your course. The navigator must immediately work out the course correction.

If you know anything about flying, you see that there are so many things involved in it—tailwind, headwind, crosswind, temperature changes. You have to calculate all these things to see that your plane goes in the right direction. It's a beautiful lesson. What about this plane, body and mind? Here also we have headwind, tailwind, crosswind, turbulence! So you have to be constantly at it. The pilot's work may even be easy, but the navigator's work is really difficult.

Even constant practice is not enough without proper *vairagya*, dispassion.



Two Boatmen

Once upon a time there were two boatmen. They knew how to row, but they didn't own a boat. One day they wanted to steal a boat and go to a neighboring town. So at midnight they came to the shore and found a row-boat. Now these fellows were a little drunk. They came down to the river, and the minute they saw the boat they were so happy. "Ah! We got a boat. Come on. Let's get in." Then they found the oars and started rowing. They were singing a song and moving the boat. All night they continued on their journey.

Slowly the dawn came. This was on the River Ganges, and you know people come to bathe here in the early morning. The rowers saw some people come to the shore, and they were all familiar. "That's strange," they said to each other, "How did those people get here so easily?" At the time it got a little brighter, they began to see familiar buildings too.

"Hey! We are still in the same place. What happened?"

Then the bathers asked, "Why? Why are you wondering what happened? What did you want to do? Whose boat is this?"

"Oh, no, no, no. We just wanted to go to the neighboring town and come back soon. We just borrowed the boat. We have been rowing the whole night. I don't know why we are still here."

"You fools! You forgot to undo the knot. All the while you were tied to the shore."

It's similar to someone who practices very hard but is still tied down, still has attachments.

Remove Bondage

Mere practice alone is not enough. Let us know that positively. You must have that dispassion, which is called *vairagya* or non-attachment. I'm not saying the practice by itself is useless. At least you are practicing Yoga instead of getting into trouble. If those fellows hadn't been in the boat rowing all night they would have been in the gambling den.

But you can't attain the goal, you can't reach the shore unless these bondages are removed.

Unfortunately, in our boats we have not just one anchor. There are thousands of anchors everywhere. Everything that you call "mine" is holding you.

If you want to know how far away you are from your goal, I can give you an easy method to check the distance. Just gather some paper and start writing down everything that you call "mine". My house, my body, my brain, my intelligence, my child, my money, my race, my country, my this, my that. List everything; don't omit even one. If the list is really long, you are that far away from your goal of God or Peace. If you can reduce the list, you are coming closer. If there is nothing for you to write, you are there already.

This is the essence. "How many mines have I put around me?" The more mines around you, the more you are in trouble. Every 'mine' is ready to explode. You are making your whole life a warfield with so many mines. If you've planted them already, call a good mine-sweeper, a guru. Mine-sweeper or mind-sweeper. He will know how to take away the fuse. Once the fuse is taken away, there won't be confusion. How will he remove the fuse? He will just change the label. He will take away the label of "mine" and change it to "Thine."

Not Irresponsible

That new label means dispassion. You are not attached to those things. You can keep them around, but don't call them "mine." They have given me a chair. It's very comfortable. I can even say it is my seat as long as I am sitting in it. But when the lecture is over, I can't take it

with me and go. It's only given to me for my use. Likewise everything, even your body, is given to you for your use, not just to pamper it. Use it. Don't misuse it.

A vehicle is given to you for good care of it. Put the proper fuel in it. If it is made for high octane, don't put crude oil into it. See that every nut and bolt is properly tightened. Everything is given to you for your use, not to own, not to possess. Dispassion is that which is called detachment. When you use something, you have a responsibility to keep it clean, to use it properly. The responsibility is there. Don't think that because it's yours, you can just do anything with it, or leave it.

This kind of detachment should be understood properly. You can't become irresponsible just leave everything and run away. If you do, wherever you go you will still be attached to something. If you are not attached to your mansion, within a few weeks you'll be attached to a teepee. What does it matter? It makes no difference if it is a mansion or a teepee. How many people are attached even to their jeans? Clothes are something that cover the body, that's all. They should be neat and clean. The kind of care won't bind you unless you go to the other extreme.

Unless there is non-attachment, practices will not bring much result. Side by side there should be *abhyasam* and *vairagya*, practice and non-attachment. They are two wings of the same bird and both are necessary. With the help of these two wings, let your soul soar high to bring perfect mastery over your own mind, to enjoy perfect peace and joy always. □



Persevere

Sri Swami Sivananda

If a person has faith in the spiritual course of action, he will act up to it. Lacking this faith he does not do Sadhana (spiritual practice). If he really wants to obtain that bliss which is not mixed with pain, he will certainly have to have faith.

Having first of all full faith in the words of the seers and knowing the necessity of spiritual practice, what is to be done next? You may have faith. Thousands of well-wishers may suggest good lines of action for your welfare, and you may believe them fully. But if you do not put them into practice, if you do not begin to translate them into action, they will ever remain plans in the blue-print stage. After faith in Sadhana comes practice. You must set about doing. A belief must become an act. Having deposited faith in the words of the seers, you begin doing Sadhana.

Once you commence Sadhana, the next important thing you should bear in mind is that you

should not easily give it up.

Perseverance is of utmost importance. All processes in this universe are gradual. They have stages.

Agriculture takes several months. You must sow the seed, water the field, cut out the weeds; and in due time you will be able to harvest the grain. If you are impatient and take the seed out as soon as it sprouts, it will perish.

A person who wants to lift a vessel from a well when the vessel is full, starts drawing it up through a pulley. If he suddenly stops pulling, the vessel will fall back into the well. He must continue the effort until the vessel is at the top.

Persevere until the ultimate fruit is obtained. You should not give up in the middle.

I remind you of the last words of the Upanishads. TAT TVAM ASI! Thou art That! The purpose of spiritual practice is to be aware of and experience this in every moment of one's life.□

Love Is?



By the Integral Yoga School Children

LOVE IS

Love is the everlasting force that holds the whole Universe together. There is no beginning and no end to Love. God is Love, and all His creations are Love. Without Love everything would be nothing; there would be no life anywhere. The only reason we are placed in these bodies is to Love. Love can be said in two letters: O-M, Om.

Ramu Greenstone, age 10

God is love. God loves the holy man as well as the criminal. God loves gold as well as soil. God loves darkness as well as the light, because God created it all out of Himself. I love love because love leads to enlightenment and enlightenment leads to God. Often when I feel very happy I feel as though I love everything and everyone, like right now.

Gopal Klein, age 11

People can't live without love. It's like a car trying to run without gas. Love equals devotion. You can't really love someone without being devoted to him or her. Love isn't just kissing and saying, "Oh, honey, I love you so much." It's much more. It's devotion and sacrifice.

Bala Otto, age 11

Love is in God. Love is God. Love is in you. Love is Happiness. If you think bad, you cannot think love. Love isn't always "I love you mom and dad." I love love. Most everything knows about love. At least I do. Om Love. Love Om.

Padma Knight, age 8

Love gives life. Without love we wouldn't be here. Love others like you love yourself. To love you have to live. To live you have to love. And love is not just doing a little chore. You have to sacrifice.

Dayalan Otto, age 7

Love is life.
Love is with you.
Love is around you.
If you want to love others you have to love yourself.
Look around you what do you see?
Love.
God is love.
You are love.
Everything is love.
Love is light.
I think love is beautiful.
Om is love.
I love you.

Radha Metro, age 9

HAPPINESS

You buy a cake and say I am going to eat
this big cake, and then I will be happy.
Then you eat the big cake and get a tummy ache
And then you are not happy.
When you go to a store and you buy a toy, you are happy.
In a couple of years your toy breaks,
Then you are not happy.
I think only Joy and Peace can make you Happy.

Krishna Lessard, age 8

LIGHT

When I close my eyes
I always see light.
To me, light is beautiful
colors mixing together and
Making designs.
Light makes warmth.
Light is in every living being.
OM.

Mohini Shapero, age 7 □

Words of Thanksgiving

Franz Cardinal Konig

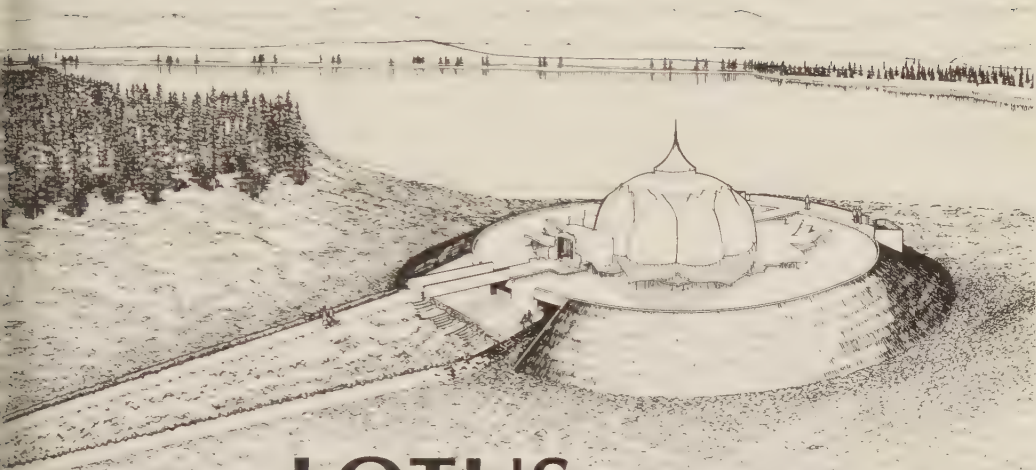
To thank God means to have found Him or to be on the way to Him. A man who praises God and tries to return thanks to Him, raising his eyes to Heaven while keeping sight of his own experience, prepares the way through his prayer for dialogue with his fellow men who join him in giving thanks. Prayer and thankfulness expressed open our hearts to our neighbor with whom, in the presence of the common Father and Lord, we feel more closely united than at other times. We feel we are in the same situation and that brings us together.

People who come together to thank God on their own and their neighbor's behalf learn to think well of others and seek dialogue with them in a friendly atmosphere. The more Thanksgiving Day becomes a social event, the more people will learn to diminish enmity and hatred. For you cannot thank God and love Him with all your heart, either alone or with others, without becoming a better human being. And only better human beings can build a better world.

As the world becomes smaller

the points of contact among religions become more numerous; social and economic interests intertwine; and people of different creeds, races, and cultures become neighbors. We know that among the monotheistic and other religions the danger of intolerance is still great. Therefore we must do everything to secure mutual respect and tolerance as the basis of a world community.

If the believers in the great religions come together in harmony with the rest of mankind to thank and honor God, then a finding of concord, of religious tolerance and respect will grow. This will help to reduce existing tensions and antagonisms. A universal Thanksgiving Day can not only bring together people of different languages and races; it can also change their attitudes and make them better human beings because God alone can change hearts of men. If we thank God regardless of the religious barriers, we will be prepared to listen to what God imparts-- thoughts of peace, and not of discord. □



LOTUS

The plans are ready to go!

James Jagadish McCabe is a long-time devotee of Sri Gurudev. He and his architectural firm Atlantic Architects Group of Atlantic, Florida have been working under Sri Gurudev's guidance on the design for LOTUS (Right Of Truth Universal Shrine). Since construction of the LOTUS is about to begin, it seemed the right time to interview Jagadish about it.

JM: Before we started the interview you mentioned that the value professionally of working on this project is staggering.

J: Yes. It's a great opportunity. First of all, there's very little stable religious architecture in this country. LOTUS of course is notable. To me LOTUS is exquisite; it's a jewel. Every-

thing I've seen associated with it is so fine. I wish I felt that I could take some credit for it, but I really feel like it's been done to me, and it's been a magnificent process.

So many people are totally unaware that it's even happening. But they'll know about it soon enough because it is definitely getting built. And I like that.

Some architects make a great living designing buildings that never get built, and there's a purpose to that. But I like to build buildings, I really do. I like to see the work in the real.

Even though you're interviewing me, I'd like it to be kept in mind that Atlantic Architects Group is the architect; and almost everyone there has had at

Apex Graphics 61

least some input. Many of us have spent a lot of time working on this project. It's stimulating and challenging to all of us.

This is such an unusual and wonderful work of architecture. So many elements came into play. There's so much function that is beyond physical function. We really were setting architectural format based on metaphysical event. For instance, there was a whole process involved in creating the courtyard, entryway, and pathway all leading to the Shrine; we wanted them to have an imagery of their own and to express something of what it means to approach this wonderful Shrine.

IYM: Besides Atlantic Architects Group, who are some of the other people involved in work on the LOTUS?

JM: Well, Steve Au and Vishwanath Watson, who are architects as well as devotees of Gurudev, did a lot of work on it in the beginning. By the time this interview is printed, we'll have decided on a contractor; but right now, we've narrowed it down to three different contractors who are all highly interested in working on such a unique project. Sprately, Hundley, and Carmack are mechanical and electrical engineers in Richmond; and they're doing the air conditioning, plumbing work, and water circulation for the LOTUS lake. They're also doing the exterior and interior lighting design. The civil engineer for the work is W.A. Rowdabush Associates of Charlottesville. The main structural engineer is Pradeep Mehta of Pittsburgh. His mother is Sohini Mehta, who has been Sri Gurudev's disciple for so many years. Dr. Paul Hansma of

California has been working with Sri Gurudev on the very specialized lighting for the interior of the LOTUS. Certainly many people have already contributed a great deal of talent and concentration to this project. We have to want to do something very special to be involved in this project. It's unique metaphysically and also physically.

IYM: In what way?

JM: For an architect to try to build a structure that has such a definite shape is a structural challenge and an aesthetic challenge. Before the modern period most of the architecture was almost an imitation of nature. In the classics there were quite a few natural motifs. Largely out of necessity, the modern architects abandoned the ornamentation that was more natural in its origins.

I think the LOTUS came along at a very appropriate time because there's a renaissance of sorts in the architectural community that allows people to work with organic and classical styles.

It's very difficult to make a building that looks like a flower and still looks dignified. Initially we felt challenged to design a building that expressed the beauty of the lotus flower. We wanted the building to express its function and be a beautiful flower at the same time.

That led to many very interesting discussions such as "How does one enter a flower?" Building the model of the LOTUS is what showed us how to do that. We wanted to make sure that you could come into the flower without the flower's feet intruded upon. It needed to see

at the flower was welcoming a person. At one time we had a main entry coming between two petals, but it looked as if one had been chopped off. As we were working with the model, we spun around a few times and finally found that one of the petals could simply dip down a little bit as if it were beckoning people to enter.

The more we studied the model and the drawings, the more we realized that it had function far beyond what we consider most buildings as having. The function of a residence or an office building is obvious. In discussing the function of the LOTUS, we realized it had some parts that were "worldly" such as reception and office space and other parts which were very special and sacred. Part of our challenge was to separate the sacred from the worldly. We wanted to express this very strongly, to establish a transition of spaces between interior and exterior which brought people from one experience to another. This is expressed in many ways, for instance, the way the two little buildings for reception and information and displays are separated from the Shrine. There's a space along the path to the Shrine, but we also designed it so that as people return from the LOTUS itself they won't even see these two buildings.

YM: How does that happen?

JM: Both of these buildings are covered and earth bermed on the north side which is the side you see upon returning from the Shrine. On the south side, they're all glass because they're solar buildings. They'll be very energy conservative.

IYM: Sri Gurudev has supervised all aspects of this, hasn't he?

JM: Oh yes. Not only is the original design his, but he's always thinking of ways to refine, improve, enhance it. So many of the very practical ideas are his. Sometimes he would suggest an improvement, and I'd be amazed that I hadn't seen it myself before.

IYM: What's it like concentrating so much on LOTUS?

JM: It's really a constant meditation. It's always on my mind. Now lately it's in my dreams. It's been in Gurudev's dreams for many years of course.

It's certainly a great opportunity and wonderful experience working personally with Sri Gurudev. He's been very, very kind to me. I recently told Gurudev that it's so much easier working with him than it is most other clients because I love him so much. And he said, "Well then, you should just love all of your clients."

It would be easy for me to get lost in the metaphysics, the greatness of LOTUS; but I have to keep a certain detachment. I have to zero in on this as another project -- an especially fine one, no doubt -- to be totally professional and technical about it. I can't be whimsical because we have something to produce here.

IYM: Could you describe the LOTUS for us? Let's start with the drive toward it.

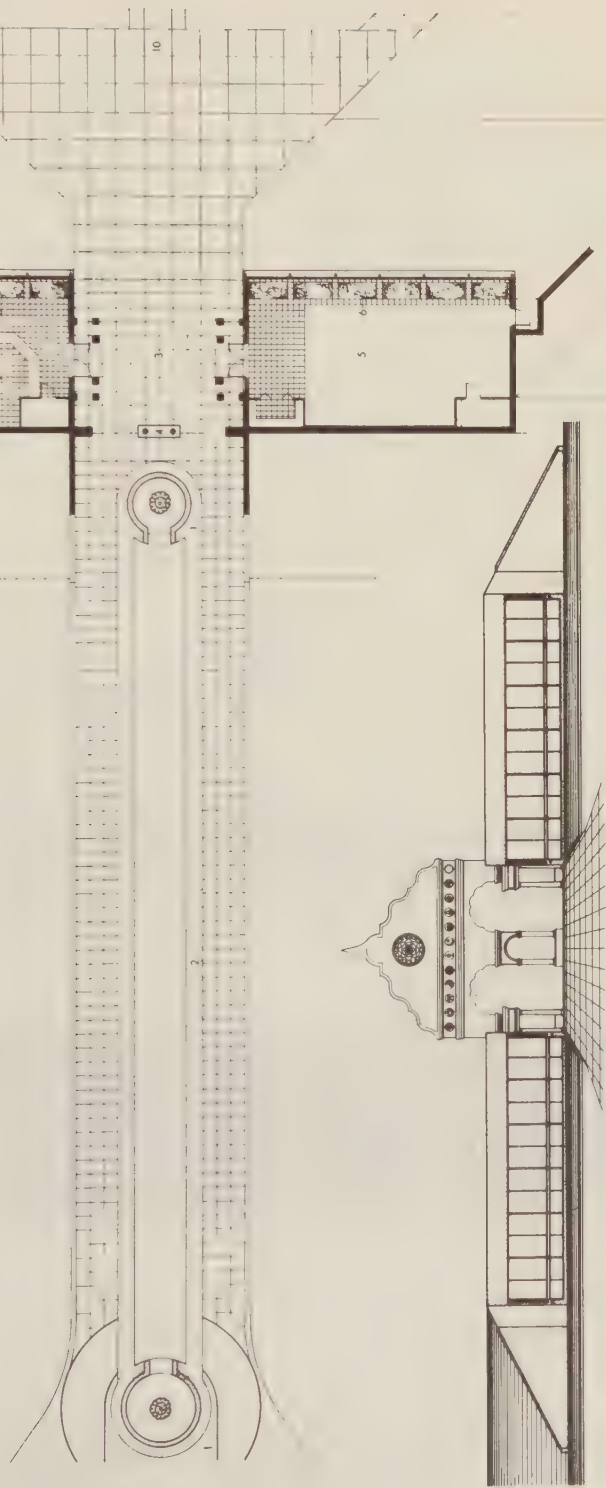
JM: The entire complex is oriented on a strict north/south axis. The strong symmetry of this project is very unusual; we rarely work with anything that's strongly symmetrical. The LOTUS is a perfectly symmetrical building. Sri Gurudev



RECEPTION PLAZA PERSPECTIVE

RECEPTION BUILDING SOUTH ELEVATION

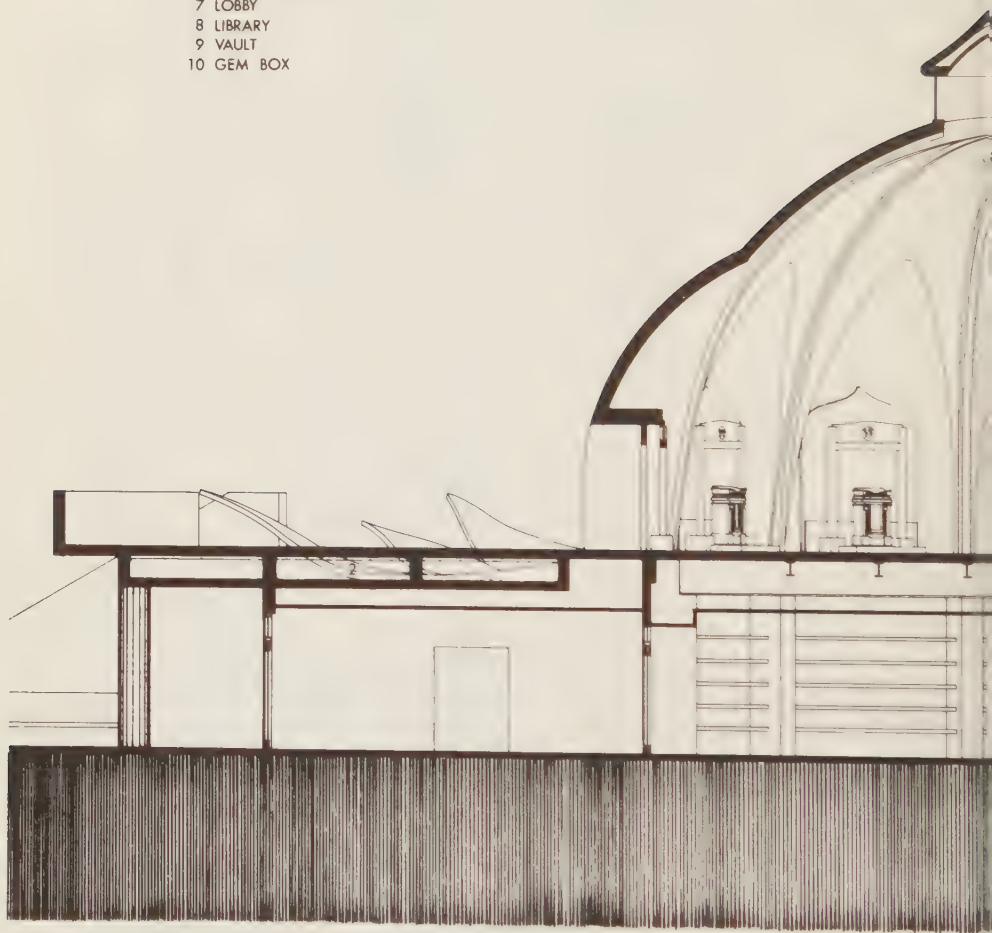
- 1 LOTUS FOUNTAINS
- 2 REFLECTING POND
- 3 RECEPTION PLAZA
- 4 ENTRY ARCH
- 5 ENTRANCE OF THE SACRED
FROM THE PROPHANE
- 6 SOLARIUM
- 7 OFFICE
- 8 RESTROOMS
- 9 LOTUS ATTENDANT'S QUARTERS
- 10 AUTOMOBILE DROP OFF

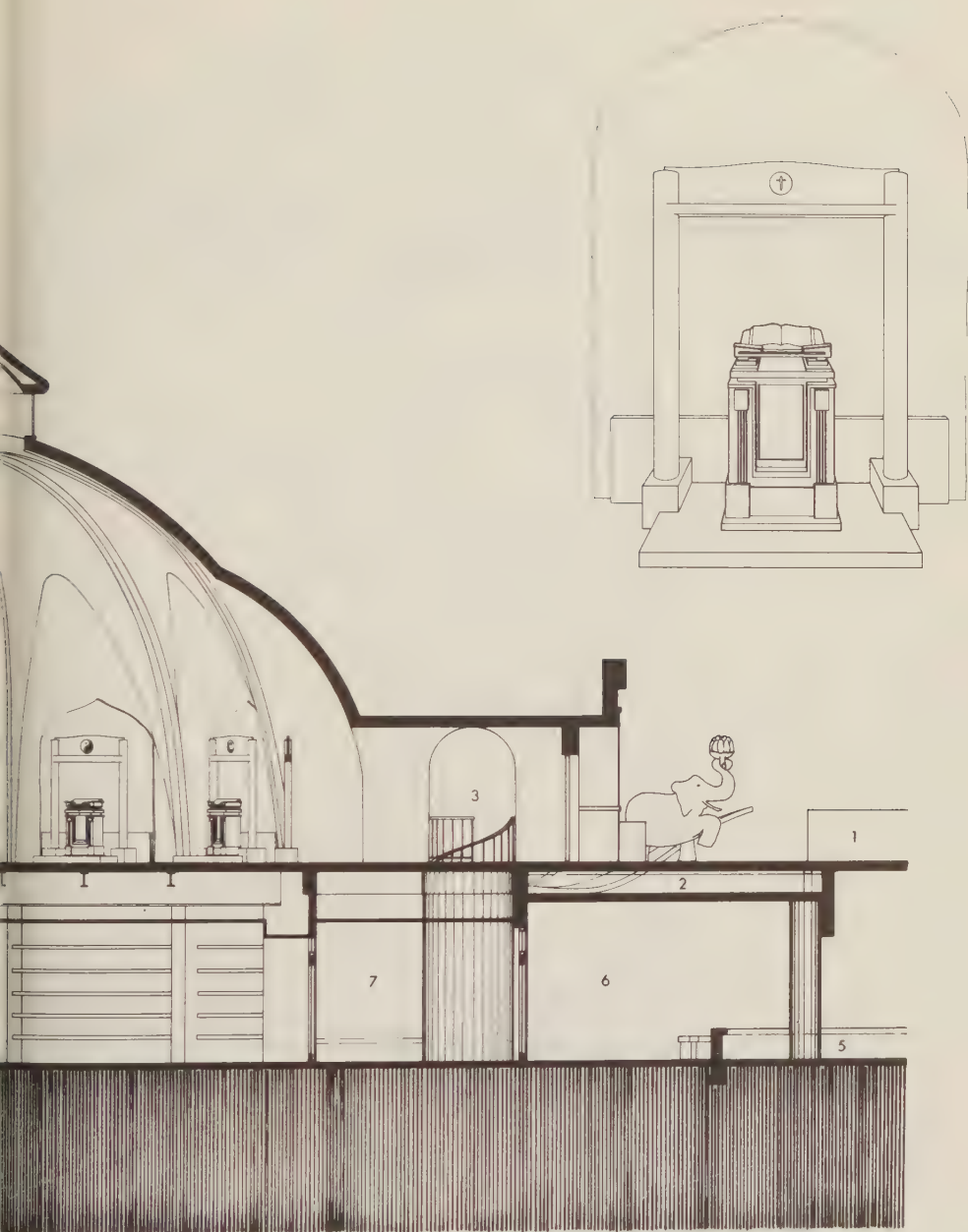


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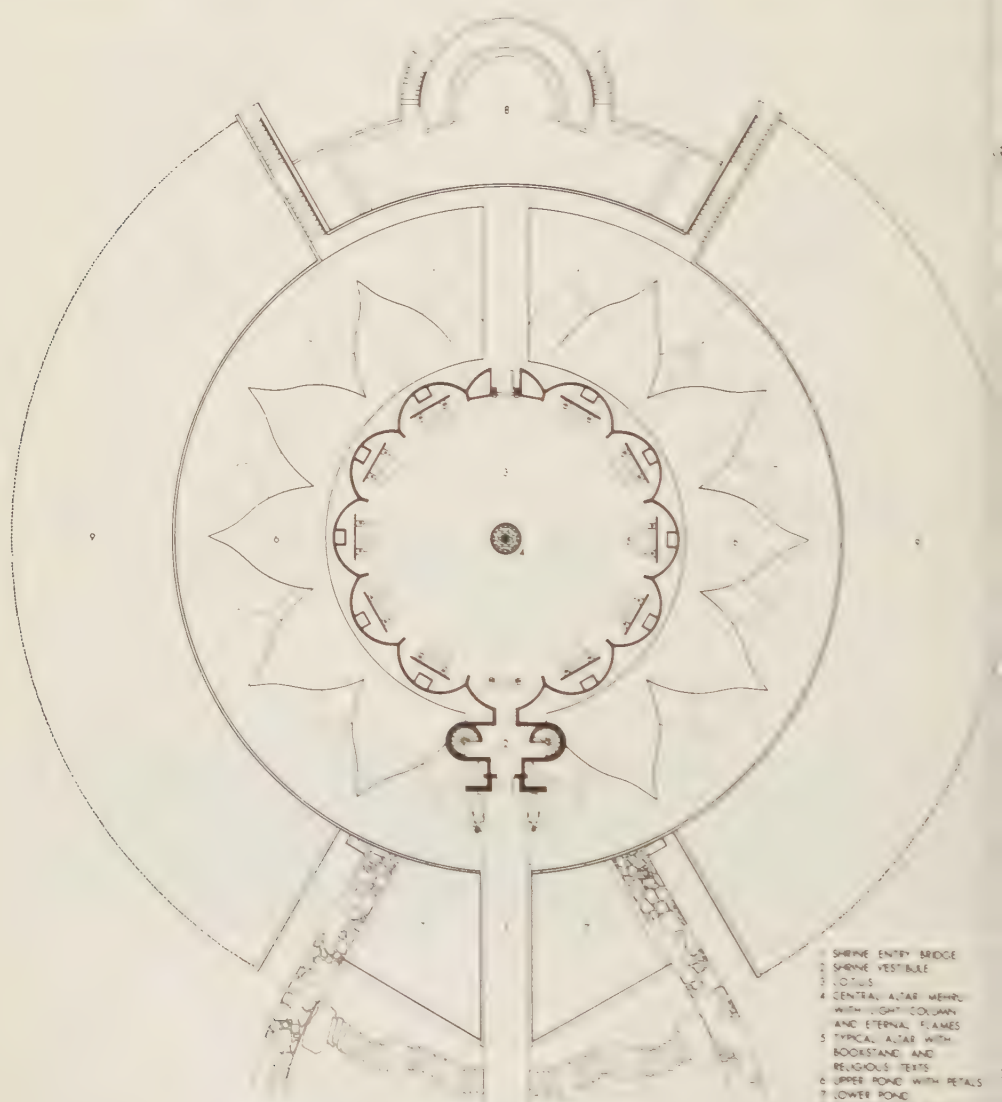
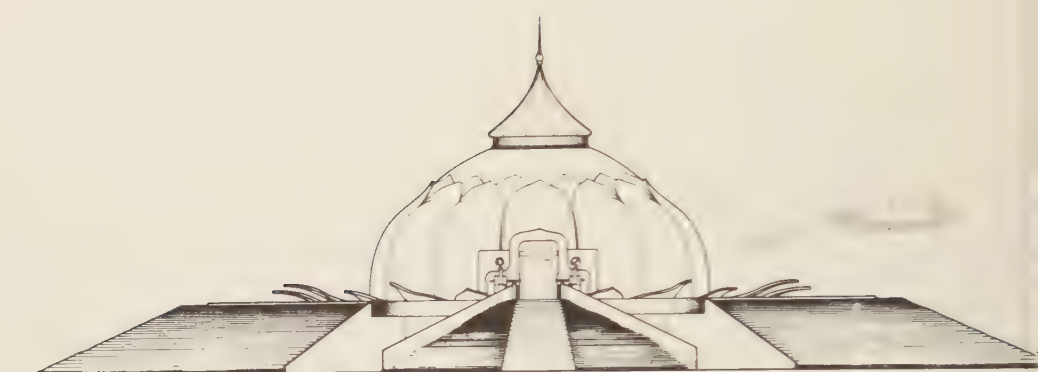
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1. SHRINE ENTRY BRIDGE
2. UPPER POND
3. SHRINE VESTIBULE
4. SHRINE WITH ALTARS -
CENTER ALTAR NOT SHOWN
5. LOWER POND
6. LIBRARY ENTRANCE
7. LOBBY
8. LIBRARY
9. VAULT
10. GEM BOX





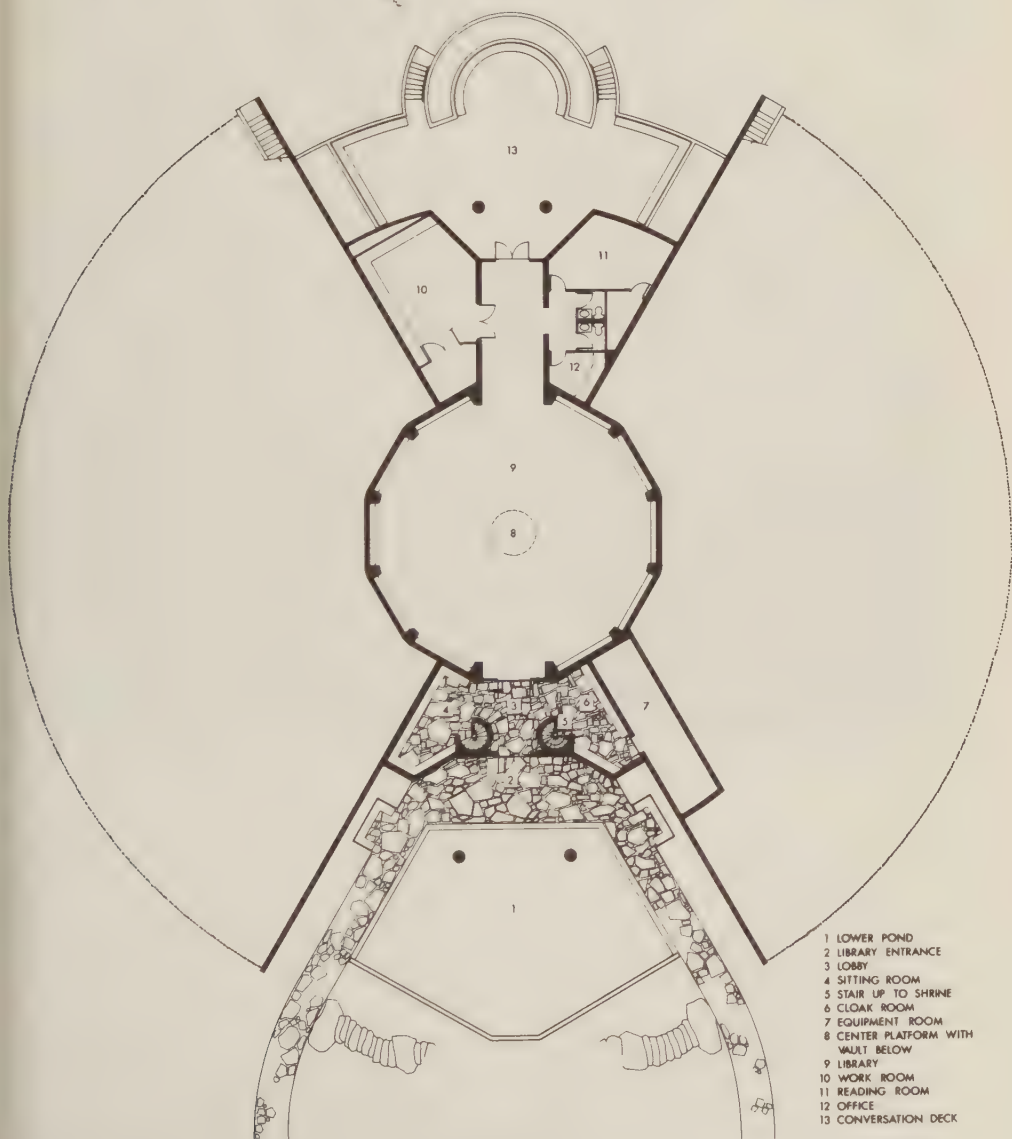
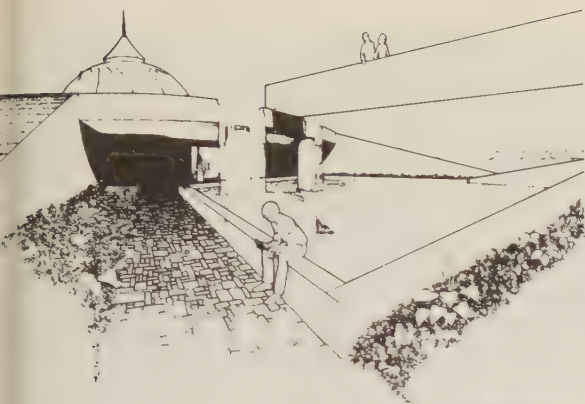
SECTION THROUGH LOTUS AND LIBRARY
ALTAR WITH BOOKSTAND AND RELIGIOUS TEXT



- 1 SHRINE ENTRY BRIDGE
- 2 SHRINE VESTIBULE
- 3 LOTUS
- 4 CENTRAL ALTAR: MEHRU
WITH LIGHT COLUMN
AND ETERNAL FLAMES
- 5 TYPICAL ALTAR WITH
BOOKSTAND AND
RELIGIOUS TEXTS
- 6 UPPER POND WITH PETALS
- 7 LOWER POND
- 8 CONVERSATION DECK BELOW
- 9 LANDSCAPED BERM
- 10 LIBRARY ENTRANCE BELOW

0 8 16

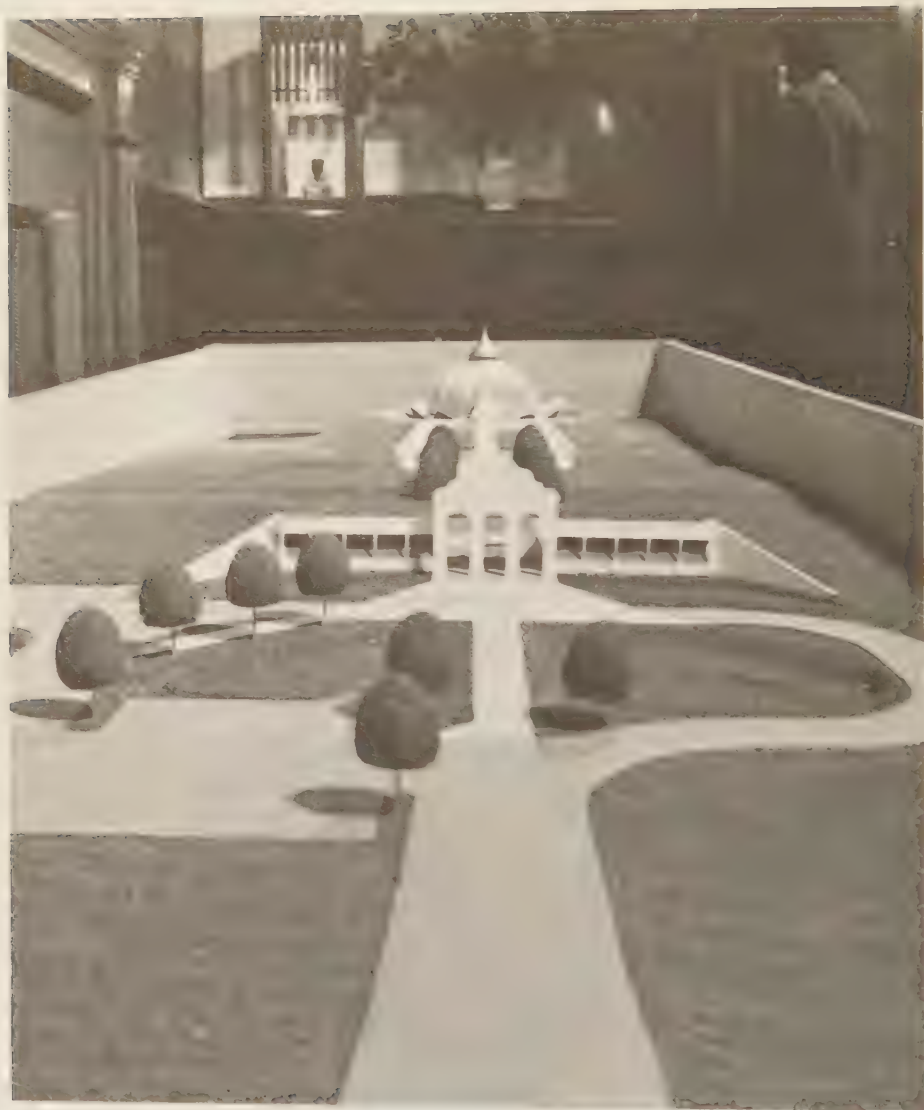
LOTUS FLOOR PLAN
LOTUS SOUTH ELEVATION



- 1 LOWER POND
- 2 LIBRARY ENTRANCE
- 3 LOBBY
- 4 SITTING ROOM
- 5 STAIR UP TO SHRINE
- 6 CLOAK ROOM
- 7 EQUIPMENT ROOM
- 8 CENTER PLATFORM WITH VAULT BELOW
- 9 LIBRARY
- 10 WORK ROOM
- 11 READING ROOM
- 12 OFFICE
- 13 CONVERSATION DECK

0 8 16

LIBRARY FLOOR PLAN
LIBRARY ENTRY PERSPECTIVE



LOTUS: Architects' Model
The model can be viewed at
Satchidananda Ashram - Yogaville,
Buckingham, Virginia

very emphatic that it needed to be designed that way.

So as soon as you turn down from the upper road, you'll be directly on line with the center of the LOTUS. There's a place for cars to pull around and drop people off before they go to the parking area. Right in front is a building with the reception room, some storage space, an office, public bathrooms, and the attendant's quarters. There's another building with a very large room which will serve a variety of purposes. It will have displays and will be used for satsangs too. It can hold up to 100 people.

The plaza in between could be used for outdoor satsangs. That plaza is really the last place for public communication before you go onto the pathway.

Beyond the plaza is a wall which provides that separation we talked of earlier, between the worldly and the sacred. Immediately beyond the wall is what we call a processional. It's about 100 feet long. Here's an example of what we tried to do to have the architecture enhance the experience. The texture of the sidewalk changes from smaller squares to larger squares to no squares at all by the time you get to the LOTUS. People tend to walk more slowly when there are fewer lines on a sidewalk. So this design will have the effect of slowing people down.

There will be trees planted along the way to establish a rhythm, a metre to the procession-

As you enter, there's a simple reception area. There's a cloak room, and a small sitting room where people can leave their things and, as Gurudev expressed it, "rid themselves of their street thoughts." Next you come

up one of the spiral staircases into a small entry vestibule and then into the Shrine itself.

IYM: You mentioned the spiral staircase, but are there facilities for handicapped people?

JM: Yes. There are ramps for people who would have difficulty with the stairs.

Downstairs is the library level with ten sections. Each section will contain literature about the particular religions. There will be desks available for study.

IYM: Is silence maintained?

JM: Silence is maintained in the whole building.

Now below the library is a small space called the vault. Very delicate texts could be kept there because it will be a temperature and humidity controlled space.

Most important of all, in the very center there is the "gembox" with precious jewels and metals. These have vibrational qualities of their own and are also conductors, excellent conductors. They'll be in the very center. At first, I thought there would be a safe there, but Gurudev explained that the gems and metals will be mixed with the concrete and poured right into the floor of the Shrine, using precious stones for aggregate instead of gravel. On top of that gembox will be a gold plate with the yantra engraved on it.

We're going to use that same spot as the center point for construction. In a building of this sort, you always need to set some reference points. On the two levels above this one, everything will be arranged so no one will ever walk over this spot. It is a very highly charged and sacred

area, and we'll be protecting it.

At the very top of the building, the spire will be plated with precious metals and will be like an antenna for cosmic vibrations. So between these two areas, the spire at the top and the gembox at the bottom, is the Shrine itself; and that's where the charge comes into. Gurudev's attention is very strongly focused on this central area, he's very particular about how it's arranged. The central altar will be a *mehru* with a column of light coming from it. I understand Dr. Hansma has a working model of the light now. The lighting is going to be beautiful, soft and subtle.

The Shrine has 12 bays, including the ten altars and the exit and entrance. I imagine that most of your readers know already that there is an altar for each major religion, as well as one for all other known religions and another for all unknown religions.

The differences in these altars are going to be very subtle because of course the idea is to remember the similarities instead of the differences. The central altar will be made in India out of marble in layers and then re-assembled here.

There are so many details we could get into about the construction of the altars, the *mehru* or three-dimensional yantra in the center, the lighting.

This could easily be the most significant piece of religious architecture in a very long time. There have been some very fine works of religious architecture but I don't know if they had this kind of metaphysical significance. But as I said before I can't really think for long about those things because I'm afraid I'll lose sight of the job at hand. Once the LOTUS is built, then I

can sit back and contemplate the deeper significance.

IYM: What will be happening on 1 July in Buckingham?

JM: Sri Gurudev refers to it as laying the centerpiece. It really is the initial charging of the Temple. Part of the reason we do it on the originally scheduled date of 8 April was because Gurudev didn't want to leave the site undeveloped after that initial charging. In July, they'll actually pour the center cube. That will be the gembox. The event will be the actual mixing of that mortar with the precious stones. Then the cement will be poured. Then construction will begin.

IYM: Well, the LOTUS is really blossoming. It still seems that many people can't quite grasp the fact that it's happening.

JM: Well, I've experienced that before in other projects. It's an unusual position. People trust the reality of a building on the ground. Gurudev knows the LOTUS is going to be a reality.

It is a major event, and it's being entirely built with donated funds, so these things take some time. They should take time. Otherwise it wouldn't have any real credibility. There has to be a certain degree of difficulty involved to make something great.

It's been a hard road for a lot of people, and there's been much dedicated service. Something like the LOTUS is built on that dedicated service. The physical reality is only the end of a long chain of events, and long chain energy expenditures. But fortunately for folks who like the physical reality, it's coming soon.□

The Whole World Is Home

Jnanam Thill

Teufen, Switzerland, Sri Gurudev was greeted by Fred Schedler and Peter and Kathi Scholo. Fred is an orthopedist, masseuse, naturopath, theosophist and healer, and has his office right in his home. He also works in the hospital doing eye surgery preparation which is the same thing that Gurudev did at one time in India. There was a beautiful Hindu altar set up in his home where Gurudev said a few prayers. A number of Saraswati Schedler's students came one evening for satsang. When asked about how to deal with conflict with others, Gurudev replied: "Fight hatred with love. Don't put fire on fire." He explained that you have to be strong not to react to someone's negativity, returning them with love instead; but we should try to develop love rather than negativity. One person said he'd been praying for someone for seven or eight years but their hatred hadn't changed. Gurudev said, "Your love isn't strong enough yet." Later he spoke about chanting and said, "Chants should chant the heart."

Tiger Balm

On the 20th of September, we arrived in Delhi. During a satsang at Mukund Lallji Sachdev's home, Gurudev spoke of the importance for the Indian young people

to remember their great spiritual heritage. Later tabla master Ballu Khan Varsi and singer Savita Devi performed for Gurudev. At another point in the evening, Gurudev said, "When you have a headache, you rub Tiger Balm into the head. In the same way, rub the spiritual Teachings into the head. Application, application, application. . .if you cannot live a happy, harmonious life, how can you experience God?"

Before we left Sri Mukund Lallji's house for Rishikesh, he brought out a pair of Master Siv-anandaji's sandals that he has in safekeeping. Gurudev held the sandals with great reverence and then passed them on to us to touch to our foreheads.

As we approached Rishikesh - City of Saints - we stopped at Hardwar to pay our respects to the Ganges. We walked down and dipped our feet in. As we approached Rishikesh, Gurudev had pointed out how innocent the river looked, but at one time he and thirty-five people had to hold hands in order to cross the river to rescue someone.

At Sivananda Ashram we were greeted by Sri Swami Krishnanandaji and Sri Swami Chidanandaji. Sri Gurudev was asked to be present for the planning of the Sivananda Centenary in 1987 and to be one of the officials for the sixtieth birthday celebration for Swami Krishnanandaji.

That evening, there was a satsang with Sri Gurudev and Sri Swami Chidanandaji. Swami Chidanandaji gave a testimonial about Gurudev, saying that he was the uncrowned king of Sri Lanka and that the people there were so devoted to him they would do anything he said. He praised Gurudev's work in the United States and all over the world. Sri Swami Krishnanandaji introduced Gurudev and said how grateful they were to to have him speak. Gurudev said he was recharged at Sivananda Ashram and felt speechless at this place were Master Sivanandaji's presence abides. "When the sun is there, the stars disappear." He spoke of Master Sivanandaji as the Sun and himself as one of the stars. He explained that the work he is doing in the West is a miracle of Master Sivanandaji.

Several mornings later, Brother Tyagan became Swami Tyagananda as Sri Gurudev initiated him into the Holy Order of Sannyas right there at the Holy Ganges River. He has been a devotee of Sri Gurudev for many years. When Sri Gurudev was planning to build the LOTUS in Connecticut Tyagan (who hadn't yet started planning to take premonastic vows) donated a beautiful piece of land for that purpose.

That evening we were all having something hot to drink with Sri Gurudev, and I asked Swami Tyaganandaji if he would like some Postum. Gurudev said, "You mean post mortem!" (When someone becomes a swami, it is considered that who they were before that moment simply died.)

Wholehearted

Sri Gurudev visited Sri Swami Venkatesanandaji's mother who has a little kutir at Sivananda Ashram. It was quite moving to

see them together. She was at the Ashram when Gurudev lived there with her son, his brother monk Swami Venkatesanandaji. She had always been like a mother to them all. Every word was spoken in Tamil, but now and then they would laugh and hold hands and that needed no translation.

Sri Swami Boomanandaji, a jovial brother monk of Gurudev, came to greet him outside of Sivananda Samadhi. We left the kutir of Venkatesanandaji's mother and walked around a bit. Gurudev pointed out all the kutirs he stayed in when he lived there. Pointing at one kutir, he said that he used to stay there all day and never see anybody or do anything except go outside to sit quietly in nature and play with the monkeys.

At one evening satsang, after being introduced by Sri Swami Madhavanandaji, Gurudev said, "A weighing scale is a yogic instrument because it is always on the zero point, neutral so it can judge and weigh correctly. Everything begins at home, not just charity. Make sure you are at the zero point. Zero is the cosmos, the everything and the nothing. In that circle, the beginning and the end meet. . . Always do a whole-hearted job. Halfhearted means that half your mind is waffling."

The 24th of September is the birthday of Sri Swami Chidanandaji, and we had the great honor of being there in Rishikesh for the celebration. Gurudev spoke and said that he and Chidananda are actually twins since they were initiated into Sannyas on the same day by Master Sivanandaji. 14 July, 1949 was the auspicious day. "Events like this are an excuse to honor noble people because the more you think

em, the more you become like em."

We left Rishikesh and stopped at Swami Rama's Eye Hospital. A Vishnu Daya is the person in charge there. He asked Gurudev his birthplace, and Gurudev replied "Gangaji" since that's where he took Sannyas. As we left Gurudev signed the guest book: "It is a noble service to give sight to people. May this clinic grow its service wherever the Lord resides." (The clinic is in the process of moving its location.)

We arrived at the home of Sri D. Gupta, a wonderful devotee of Sri Gurudev. There Gurudev told the story of Goddess Parvathi and her son Ganesh. When Ganesh was a little boy, he hurt her; and Parvathi said that she hated him because everything is for the Mother. Ganesh was deeply affected and always after that did that whatever he did he was doing to his mother. Then when Parvathi encouraged him to marry a nice wife, Ganesh asked, "How can I marry my own mother?"

He remained a *brahmachari*. At the dinner table one of the guests said that certain spiritual paths are more valid than others. Within his own group there is a split from the original teaching, and one side of the split is better. Gurudev remarked that there should not be cliques in the name of spirituality and that all the fruits of the same tree are the same. It is up to the teachers and leaders to show good examples of brotherhood between themselves. He gave the example of himself and Swami Chidanandaji and explained that his students don't hesitate to prostrate comfortably at the feet of Chidanandaji because they see the loving way he and Gurudev always greet each other.

The next morning many people came to the house for satsang with Gurudev, among them Lalitha and Tarron Surrey who had just moved to Gwalior from the United States. Lalitha was an active karma yogi at the New York IYL. Mr. S.L. Gupta, elder brother of our host, was also present. He was the chief engineer of Auroville and expressed interest in coming to Virginia to work on the LOTUS.

That evening, Gurudev gave a public talk at the Shankara Vidya Kendra, Sri Sringeri Shankaracharya Math in New Delhi.

After a refreshing rest at the Gupta's lovely home, Gurudev left for Madras. Gurudev was greeted in the usual spectacular fashion by Mr. Mahalingam, Mr. Bagirathan, Justice Sengottuvelan, retired Supreme Court Judge Sri Kailasam and his wife and many others. Garland after garland of jasmine flowers were placed over his head until they nearly reached up to his eyes. He kept taking them off and placing them back over the heads of his hosts. Mr. Mahalingam had everything beautifully arranged and quickly Gurudev and party were whisked off to the Connemara Hotel.

The next morning, very early, we were driven to Shakti Nilayam, Mr. Mahalingam's home, for a delicious South Indian breakfast. Ravi, who has been Mr. Mahalingam's secretary since 1972 was there to assist us and organize Gurudev's departure since Mr. Mahalingam himself was unable to be there.

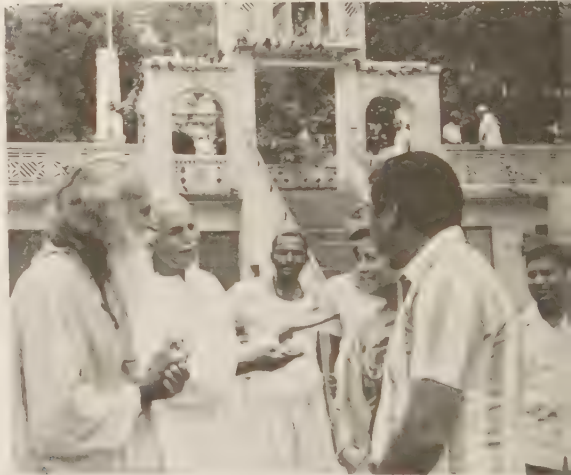
At the airport, the Chief Security Officer Mr. Nithi assisted our party so Gurudev would not be delayed. Mr. Nithi could not believe that we Americans were vegetarians and for so long. He told the rest of the security force about these odd Americans. □
To be continued.

Day-by-Day with Sri Gurudev

*Jayanthi Celebration
of Sri Swami Chidan-
andaji, Rishikesh:
Sri Gurudev, Swami
Krishnanandaji, hon-
orary seat of Master
Sivanandaji and
Swami Chidanandaji*



*At the entrance to
Sivananda Ashram:
Sri Gurudev with
Sri Mukund Lall
Sachdev and others*



*"Unity in Diversity",
Seattle: Mother Tessa,
Br. David, Sri Gurudev
and Rev. Gesshin*



*Teufen, Switzerland: at the
home of Fred and Saraswati Sche*



A pleasant reunion took place in La Paz in February as Sri Gurudev was visited by Findhorn under Peter Caddy. Mr. Caddy shared news of his latest projects while Gurudev shared developments regarding LOTUS.

Coming to settle in the USA to be closer to Gurudev and the Sat-vidananda Family, Manu and Nisshala Godfirnon arrived in their Los Angeles home on the 1st of February. They immediately drove to La Paz where Gurudev greeted his former Belgian hosts as brand new American residents. When Gurudev went to Los Angeles for several programs, the Godfirmons are hosting him once again!

On the 21st of February at the "Circle of Light" (a spiritual group directed by Reverend Larry Manning) a special LOTUS benefit was held. A packed hall held a delighted crowd who gathered to hear Sri Gurudev speak and musician John Stewart perform. Mr. Stewart, a wonderful performer and recording artist who was formerly with the Kingston Trio, lovingly offered his talents to benefit the LOTUS project. A LOTUS benefit dinner followed.

Gurudev again graced the City of Angels with his presence on the 24th and 25th of February. At the invitation of longtime devotee Ganga (Sandy) Cole and her friend Debe Irvin Sanford, Gurudev came to their home in Beverly Hills. Ganga has wanted to offer her support to Gurudev's work for many years, and she invited a group of Hollywood performers, writers, and agents to hear about LOTUS. Gurudev shared his vision with the fifty people gathered and answered questions in this informal setting.

There was quite a bit of interest in the LOTUS as well as the Integral Yoga School and Yogaville in

general.

The following evening, Rev. Maithreya Cerone had organized a lecture at California State University, Dominguez Hills Campus, where he lectures on meditation as part of the philosophy department curriculum.

Another highlight of Gurudev's service in California was an ecumenical panel organized in Santa Barbara by Vishwanath Watson (one of the first LOTUS architects). "The Universal Teachings of St. Francis" was the theme for the panel discussion that followed the viewing of the film "Brother Sun, Sister Moon." Joining Gurudev were Father Temple (foremost scholar on the life of St. Francis and Director of the Center for Franciscan Studies associated with the Santa Barbara Mission); Rev. Gesshin Midwer (Zen priest and teacher who has worked often with Gurudev in the ecumenical movement); Rev. Panikkar (Roman Catholic priest); and Dr. Hecht (representing Judaism).

Sri Gurudev spoke of St. Francis' love and compassion for all creation as an example of the love of God manifest. He told a story of a young man who wanted to impress his boss. When the young man got an appointment to come to the boss' home to see him, he brought a big box of chocolates. The children came running out and said, "Oh are those for us?" But the young man simply stormed right past the children to give the candy to his boss. Gurudev explained, "Instead he should have given the chocolates to the children. Then they would run to their father and shout, 'Dad! Look at what this nice man gave us!' Then he would definitely impress the boss. So feed the children, and the Father will be happy."

Jai (John) Fink, a devotee who is very active in the field

of wholistic health and alternative cancer therapy, organized a talk to the American Association of Cancer Victors. (Jai is the president of the Santa Barbara branch.) Gurudev spoke on the topic of "Mind and Health" and told the many people gathered that the main cause of cancer is our lack of immunity along with worry. They both come from wrong lifestyles. Gurudev spoke of how to change to the right lifestyle.

A LOTUS benefit luncheon was held at the beautiful Biltmore Hotel overlooking the Pacific Ocean in Santa Barbara. Following the luncheon, Gurudev spoke about the LOTUS and the various projects at Yogaville, Virginia. "Ultimately it will be your village," he said. "It will be our village. Only such places are going to save us and our children. Remember it. Think of it."

One student approached Gurudev and asked for his blessing on the student's work. Gurudev said, "You call yourself my student. You always use my quotes in your work, but do you support my work? Do you give to LOTUS or the other projects?" The reply was "no". "I am not just saying this to you," Gurudev continued. "I am simply making you an example. There are many like that who say they receive some benefit from my service, but they do not support this service. Such behavior makes one a debtor. If you call yourself my student, then you should take interest in these things. Have the feeling 'This is my teacher's special project.' Support it as much as possible. The need of the hour is money for the LOTUS. With even a dollar a month from each of my devotees, the LOTUS could have been completed long ago."

Seattle

On the 10th of February, Sri Gurudev flew to Seattle for the Unity in Diversity Symposium. He was greeted by the coordinator of the symposium, Padma Wick and many other devotees. The heads of the welcoming committee were Padma and Siva's sons Ganesh and Muruga. After smothering Gurudev with kisses and stroking his hair and beard Muruga, age 4, proudly announced: "Swamiji is going to stay at my house!" After more hugs Muruga made another announcement: "I'm in love with Swamiji!"

The Symposium, co-sponsored by the Chinook community, brought together a wonderfully diverse and harmonious blend of spiritual teachers. Along with Sri Gurudev there were Pir Vilayat Khan (Sufi Order), Brother David Steindl-Rast (Benedictine monk), Rev. Gesshin Midwer (Zen Buddhist priest), Mother Tessa Bielecki (Carmelite nun), Rabbi David Din (Hassidic rabbi), Sun Bear (Native American healer), and David Spangler (New Age philosopher).

Padma explained that the inspiration in organizing the Symposium had been Sri Gurudev's Teachings and the sincere desire to be with all these great beings. "Being a wife and mother does not always afford one the opportunity to travel. So I wanted to bring Gurudev and the other participants here so we could all be together."

The entire Symposium was truly a celebration of togetherness. Especially wonderful was to witness the interchange between the speakers, to feel the love and light that radiated among them. Gurudev and Mother Tessa became known as the "Swami and the Mommy". Often Gurudev would call Rabbi Din "Swami". Gurudev explained to Rabbi Din (a Kabbalist) that a Sanskrit name for

rd Siva is "Kabali". He told n that Kabbalistic meditation very similar to some forms of stern meditation. "Thank you, bi," Rabbi Din responded. Gurudev enjoyed having lunch th another real activist in the umenical movement, his dear iend Rabbi Raphael Levine. Rab- Emeritus of the Reform Temple Seattle, Rabbi Levine has long hired Gurudev's work and his nderstanding of the Jewish scrip- res. Rabbi Levine said, "Swamiji, u are a true Jew!" Rabbi Levine owed Gurudev the study where writes his books. There were ny volumes in his bookcases. urudev said, "Rabbi, when you me to my home, you will not see lot of books around. I don't ite books, and I very rarely ad one." "Yes, but Swamiji," e Rabbi lovingly replied, "you e the book of life."

Rabbi Levine also joined Gu- dev and the other leaders in e culmination of the six-day treat: an ecumenical worship rvice. Rabbi Levine introduced urudev by saying, "The one ex- ple of the wisdom of today that s embodied the wisdom of all es, among all peoples, is my ry dear friend, Swami Satchid- anda." In the beautiful chapel the Saint Thomas center, the 0 participants assembled to tness the demonstration of Uni- in-Diversity as the celebrants fered worship in their own aditions to one central candle.

Minneapolis/St. Paul

urudev spent the 27th and 28th February in the Twin Cities Minneapolis and St. Paul, nnesota. Yogi Achala, a sen- r student of Sri Swami Rama d the director of the Twin ties Yoga Society, had organized beautiful seminar. Following

classes in Hatha Yoga and medita- tion, Gurudev spoke one day on "Love, the Essence of All Paths" and the following day "Integrat- ing Spiritual Practice into Fami- ly Life."

In the evening, the Twin Cities Yoga Society sangha had the opportunity for darshan with Sri Gurudev. During the sat- sang there was one little boy who seemed to be restless. I over- heard his mother saying, "What's the matter? Come and sit down!" "But, Mom, I want to rub his feet." The rest of the evening, the little boy lay at Gurudev's feet gently stroking and admiring them.

After the Seminar, Gurudev en- joyed an overnight stay with dear friends Carl and Marnie Hensel before returning to the East Coast. He joined the Hensels for their Sunday morning services at the Episcopal church. Mrs. Hensel in- troduced Gurudev to the congrega- tion and spoke of LOTUS and Guru- dev's ecumenical work.

Soon after his return to the East Coast, Sri Gurudev was back in California on the 25th of March as a special guest speaker for a conference at Stanford Un- iversity. Sponsored by Meeting of the Ways, the Conference was focused on the issue of Nuclear Disarmament. Gurudev joined panel members Sri Yogi Bhajan, Baba Ram Das, Rabbi Zalman Schacter, Ken Keyes, and Dr. Ramamurti Mishra among others. Over the two days, Gurudev stressed the point that one-sided disarmament is not the answer; but in changing our atti- tudes we have a hope for peace. "Hatred and fear only breed more of the same," he told the group of over 1500 people. He explained that we are constantly sending out negativity and hatred toward the Russians and this can never bring peace. Gurudev suggested

that we charter a plane and fly 100 children to Russia and let them sit there and cry in front of the leaders. The children will surely win over their hearts.

After the Conference many people came forward to express their delight with Gurudev's approach. Our deep appreciation for the loving care showered upon Sri Gurudev goes to the Siri Singh Sahib (Sri Yogi Bhagan) whose students had organized this beautiful event. -Sister Devi

The Jackal's Vision

26 March, 1982. It was the first time we could remember Gurudev's being stumped for an answer. One hundred people were gathered at the San Francisco IYI for satsang. The rustle of sound created by his entry settled into a deep pool of tranquility as Gurudev sat beaming at the group, a pile of index cards--the evening's questions--on his lap. He picked up the first card, examined it, and started to laugh.

"What," he read, "is the capital of Bulgaria?"

Everyone burst out laughing.

"Well," he said. "I don't know. There's always more to learn."

Someone called out, "Sophia" (the capital) and the satsang continued. As usual Gurudev used each question, no matter how personal, as a springboard into broader, more universal issues so that his answers were both general and particular. General, in that they applied to everyone. Particular, in that they seemed tailor-made to the issues each person in the room was dealing with individually.

Story-teller fashion, he told of the jackal who, while sneaking into a garden to steal grapes, lost his tail in a trap.

Very embarrassed about this,

and fearing to have his brother and sister jackals see his condition, he devised a plan. He ran to the bodhi tree, sat under it and began shouting. When the other jackals came to see what had happened, he told them he was seeing visions--gods and goddesses, celestial sights--all induced by the loss of his tail. Wanting to see their tail-less brother had received, the jackals one by one chopped off their tails. But one by one they saw nothing. Not wanting to appear to be fools, they each swore, however, they were seeing visions as well. When all their tails were gone, they could finally admit that none of them, not even the first jackal, had seen visions. And so, together they cried over their tails.

The moral: Don't accept something because someone else, no matter how great they appear to be, says it. Listen to it, chew it well, and if it tastes good swallow it. If not, spit it out. Before using anything, your heart should accept it.

One of the questions pertained to giving up unwanted habits. Gurudev emphasized that desires are never overcome by their fulfillment, that fulfilling them rejuvenates them as pouring gasoline onto a fire. What one should do is to analyze the desire. Examine the pros and cons. Ask if it really helps one to have it. Recall how many times you have said you would never do this again, and how many times you have felt badly over doing it again. The mind is trained by not fulfilling the desire. The desire enslaves you each time you fulfill it.

With Gurudev's heavy schedule it was wonderful to spend these three hours with him in such an intimate, family setting.

-Sita Bordow □

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- Sri Gurudev

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- Sri Gurudev

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- Sri Gurudev

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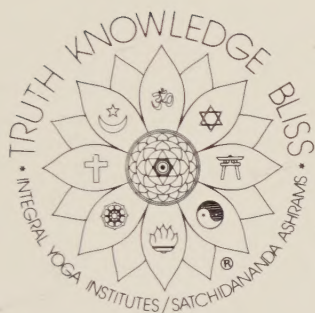
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Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Karma
Yoga



The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Bhakti
Yoga



The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Jnana
Yoga



The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda